Religion and Health

A Review of the Emmanuel Movement

with

Suggestions to the Christian Church

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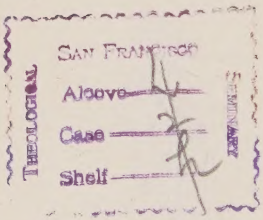
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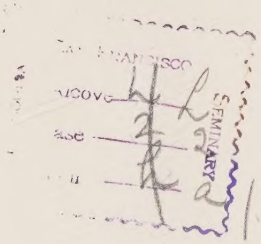
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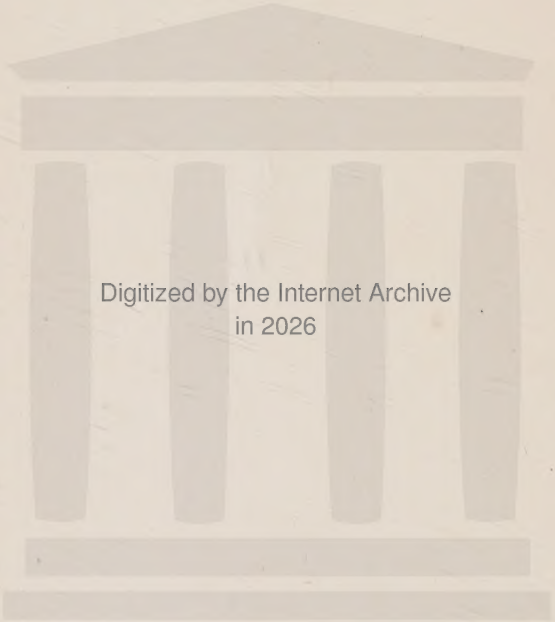

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Religion and Health

BY

LEN G. BROUGHTON, M.D., D.D.

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New York : 158 Fifth Avenue
Chicago : 80 Wabash Avenue
Toronto : 25 Richmond St., W.
London : 21 Paternoster Square
Edinburgh : 100 Princes Street

INTRODUCTION

RECENTLY there has sprung up, in Boston, what is known as the "Immanuel Movement," which claims to combine psychic or mental healing with religion.

From the first announcement made concerning the new departure, till the present moment, great interest has been centred in it. Other ministers in and around Boston and throughout the country have taken it up and other churches are practising it. It is, perhaps, not extravagant to say that no movement in the church has travelled so rapidly in modern times. In every section of the country it is being talked about favourably or unfavourably by both the

church and the medical profession, while suffering humanity, hitherto unaided, reaches forth its trembling hand with at least a faint hope that the day is not far distant when there will come the long-sought relief from pain and suffering.

In view of the great progress that the movement has made and the extent to which it has agitated the world and involved the church, I think it is perfectly proper that we should stop long enough to give it an honest investigation; and see whether or not there is any truth in its claims. This is what I have tried to do, and what I have to say at this time is the result of the investigation.

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To our Tabernacle Infirmary, where Christian ministry to the sick has wonderfully aided in the success of our church and the comfort of the suffering, this little volume is dedicated by

THE AUTHOR.

NOTHING NEW TO THE WORLD

"Whatsoever things are true; whatsoever things are honourable; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are gracious; if there be any virtue and if there be any praise, think on these things."—Phil. iv. 8.

I

NOTHING NEW TO THE WORLD

IN beginning the consideration of our subject, let me say that I do not claim to have mastered it all. It is true I have tried to post myself by personal observation, and by reading all the literature obtainable, but the field is so broad that I find it hard to formulate my conclusions in such a way, I fear, as to make them of much practical value.

I want to say, first of all, that the main principle set forth by the movement is not new to me. Long before there was such a movement, even when I was a young practising physician, I held firmly to every claim of the present-day psychotherapist in so far as the treatment of disease is concerned.

As the annual orator of the North

Carolina Medical Society, eighteen years ago, I prepared an address on "The Influence of the Mind upon the Body in the Production of Disease." I was providentially hindered from the delivery of the address, but wrote it out, and now have it in my possession. In the address I tried to set forth the fact that one of the greatest therapeutic agents is mental suggestion; and I urged upon the members of that noble profession to attach more importance to this fertile field for the relief of sickness and suffering.

I wish to say also that the main principle on which this so-called new movement rests is nothing new to the medical profession. From time immemorial physicians have to a greater or less degree relied upon it in the treatment of diseases, especially such diseases as are found in neurotic temperaments; and, indeed, they have relied upon it to a great extent in the treatment of all diseases.

The Element of Confidence

The element of confidence, so universally prized by the physician, is only the same principle expressed in another way. It has always been regarded as a truth that a mere charlatan who possesses the faculty of instilling confidence in his patients will do more with a bread pill in a certain class of diseases than the wisest physician, with the most scientific compound, who has not this faculty.

The only new feature of the movement is its "religiousness"; and even this, to a great extent, is not new; for as far back as church history goes we find examples of healing. The so-called miracles of the Roman Catholic Church, by the presence of the Host, the bones of the sainted dead, the Holy Baby, and other means of similar character, are of the same nature. That cures have actually been wrought through these means no one with any de-

gree of intelligence will dare deny. Of course, no intelligent mind, with or without a knowledge of the Bible, could be persuaded that the healing virtue in such cases is in the means. It is the power of suggestion that does the work. The light of hope that is suggested by these means is sufficient to reverse the whole physical machinery and bring about the needed relief. Of course, I am referring to the work of man and not in any sense to the miracles of our Lord, Who, being the source of all law, works with or without law as He, in the exercise of His own sovereign will, sees fit. *The miracles of Jesus are in no sense to be considered in this class. They were wrought upon animate and inanimate matter. They were miracles, actual miracles.*

But while the Church of Rome has always practised healing by the law of suggestion, the Protestant Church, as such, has never done so; hence, as a distinct

Protestant Church movement, that which we are now considering is new.

Faith Cure and Christian Science

To be sure, there have been movements of so-called "faith cure," "Christian Science," and other healing "isms" in the Protestant Church. But they differ from this. What is known as "faith healing" ignores all remedial or scientific agencies whatsoever; while so-called "Christian Science" does the same thing and goes further, denying that there is anything to be healed from; affirming that there is no such thing as sickness; that there is even nothing to get sick; that all is mind and mind is all. But neither of these has satisfied the church. The position of the "faith curist" in ignoring all remedies is too narrow and contracted to allow our Lord, Who is Master of all, the exercise of His sovereignty. It locks Him in a corner and

tries to compel Him to work in this realm and in this realm alone. The position of the so-called "Christian Scientist" is even more objectionable because, to the well-balanced mind, it is readily seen to be no position at all. Its very foundation is a falsehood. I do not say this with any prejudice whatever, nor do I say it unmindful of the fact, that, in the field of suggestion, by carrying the light of hope, though in very feeble hands, it has often worked cures. My criticism is that it rests upon a foundation of scientific and theological falsehood, and therefore has no part in the Christian system.

So far as I am able to learn, the Immanuel Church in Boston is the first Protestant church that has ever declared openly in favour of mental or psychic healing as a department of its work, and an obligation the church owes to the world; and our study of it, therefore, will be from this standpoint.

THE PSYCHIC PRINCIPLE

II

THE PSYCHIC PRINCIPLE

WE will now consider the scientific principle involved. In the year 1749, John Hunter, a celebrated German scientist, was expelled from a leading scientific body in Berlin for making this statement: "I am sure I can place my mind upon a part until I will have a like sensation in the part." The statement was regarded by his fellows as so unscientific and fanatical that they at once expelled him. But his statement was not unscientific. Long, long ago the scientific medical world came to see the truth of it. It came to see the force of mind over matter; that the mind

largely controls the body; and when the mind is concentrated and held upon a given part with a fixed suggestion, it will act as an active irritant to the part, which will finally result in the dilatation of its blood-vessels, followed by congestion, inflammation, and possibly the breaking down of tissues. The tissues of the body are often known to be diseased from no other cause than mal-impressions. This has been so often observed that it scarcely needs a word of proof.

Perhaps one of the most interesting examples of this character is that of Madame Louise of France, who became interested in studying the sufferings of the Saviour on the Cross. She read everything she could get on the subject. It was in her mind to eventually write a story on the tragedy of the Cross. She finally went into a trance, in which her subconscious mind, so wrought upon by

her constant reading, continued to work and that without check. Toward the close of the second week of her trance, blood oozed from the five points of her body corresponding with the bleeding of the Saviour. A number of such cases might be given in illustration of the same principle.

But we do not have to go abroad to find such examples. We have proof sufficient all about us. For example, a man is told that he is looking badly, and he actually sickens and dies. A girl is told that she is blushing, and her cheeks become crimson.

The Good for the Bad

Now, the principle of the mental healer or psychotherapist is, that since many physical ills are due, in one way or another, to mal-emotion and distorted mental impression, therefore the cure is to be effected through the same channel. That

is, by stimulating the opposite emotions and impressions; substituting the good for the bad; good thoughts for bad thoughts; pure thoughts for impure thoughts; healthy thoughts for unhealthy thoughts. Surely every man will see the force of this principle and see its place in the teaching of the Christian church.

The Apostle Paul, whose words are taken as the motto of this booklet, is working on the same truth. It is true he is addressing himself to Christians; that is, those who have received Christ, and who are "born again," which is the very first consideration in the formation of character and the promotion of happiness. But though they are Christians to begin with, the apostle finds it necessary to exhort them in the matter of their thoughts, knowing, as Solomon said, "As a man thinketh so is he."

The text desires to accomplish two things. First it desires to keep an open channel between man and his Lord, and second it desires a reflex blessing upon the man himself. No man can think always such thoughts and not find himself formed in the same direction.

A Man Like His Model

There is a story told of Michael Angelo, that when he finished work upon his masterpiece, the head of David, perhaps the most perfect face and features ever carved in marble, that it was observed, by those who knew him best, that the hard, rugged lines in his own face had softened so that his whole features were materially changed, and his voice, which had hitherto been harsh, had modulated. This is not strange; it is what we find occurring every day; it is the influence of a man's thoughts upon his personality,

even to the extent of changing his physical appearance. What a great and important truth this is, and why should anybody tremble with fear when there is an effort to bring it into prominence, and insist upon its place in the realm of health, happiness, and character? It shows that the application of the principle of suggestion is far broader and much more comprehensive than that which has been given it. It involves the whole field of environment, whether of companionships, scenery, climate, or anything else in the way of an atmosphere of impression and suggestion. These relationships, properly studied and utilised, will change the emotions and oft-times restore to the normal that which is abnormal; and whether it does it directly or not, it will materially aid in bringing it about.

ITS RELATION TO RELIGION

III

ITS RELATION TO RELIGION

WE want now to see the application of the principle of suggestion to religion. As has already been intimated, the law of suggestion has a much wider range than the body, and we make a great mistake if we suppose that it can be helpful only in the treatment of physical disorders. This is only one side of its operation. Properly understood and properly observed, it will aid the spiritual man as well as the physical man. For example, a man is morally down. This he sees and realises, and through the operation of the Spirit of God, convicting him of sin, he

has no rest day or night. Finally, he is brought under the influence of the gospel. His benighted, sin-tossed soul is shot, through and through, with the light of hope in Jesus Christ. The preacher or personal worker dealing with him, knowing for a fact that Jesus Christ is his only hope of pardon and freedom from the weight of sin, approaches him with such assurance as to stimulate in him sufficient hope to enable him to yield in faith to Jesus the Saviour, and at once the new adjustment is made through the work of the Holy Spirit, and he feels himself what he really is, "a new creature in Christ Jesus." This is the way of salvation. The soul is stimulated to believe in and yield to Christ through the suggestion that comes from the faith and conduct of those about him. This makes the personal element in teaching or preaching very important. The more as-

suring the source of the suggestion, the more certain the faith inspired. To shoot the light of hope into a darkened soul sufficiently to inspire faith in Christ which is unwavering, one must himself be possessed with a faith that does not waver.

Faith Begets Faith

Dr. A. T. Schofield, in speaking of physical healing, says: "When the eye of the patient meets the eye of the physician, the cure begins, if it is likely to take place at all." This I am quite sure is true. I have experienced it for myself, and seen it in others.

So it is with us in our efforts to lead lost souls to Christ. Our part in the process is to inspire faith in Jesus, the only Saviour. This we can only do when we ourselves believe. More and more I am becoming convinced of this fact. A pretended faith will ultimately disclose

itself. The man mastered by any purpose or passion will sooner or later have it revealed in his own personality. By the constant chiselling of the sculptor, the marble becomes the model, and so is the formation of our characters. Christ is not only the Saviour! He is that, but He is more than that; He is the Model. Every man conscious of his salvation is desirous to become like Him. For this to be realised there must be a constant character metamorphosis, which is the product of faith, a belief first in such a possibility, then in Christ the Spiritual Sculptor, which the Spirit of God seizes and uses to the accomplishment of the result.

The Apostle Paul, in writing to the Galatian Christians, says: "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." This is the

Christ character. The direct means for bringing it to pass is the Spirit of God; but even He cannot do it, unless there is an atmosphere of faith for Him to work in. The soul desiring such a character must believe, and believing, yield, without reserve, to the operation of the Spirit.

The Limitlessness of Faith

We see therefore that faith is everything. Jesus Himself said: "All things are possible to him that believeth"; and then turned around as if to show that His power was not limited; that as God manifested in the flesh He could do anything; and He instantly healed a man who was deaf and dumb by simply speaking to him.

Jesus has this same power to-day. He has surrendered no part of it. He may not apply it in the same way. That is immaterial. What we want, certainly

what we need, is to realise that He is "the same, yesterday, to-day, and for ever"; and realising it, we must believe what He says.

We must keep in mind, however, that it is not always best for us to obtain the thing that we desire. Jesus, as our sovereign Lord, knows this; hence the faith that grips the infinite is a faith which, after all, refers everything to His superior wisdom, knowing that His love for us is so great that no good thing will He withhold from us.

PLACE OF HEALING IN THE CHURCH

IV

PLACE OF HEALING IN THE CHURCH

BUT our consideration concerns the place of this so-called "new movement" in the church of Jesus Christ. And, first, I want to say that as a movement keyed to psychic healing alone, I do not believe that it has any place as a department of a church. I do believe, however, in some of the principles that it emphasises. I believe, for example, that the church commissioned to follow the example of our Lord and Saviour, Jesus Christ, must interest itself in the healing of the body. To divorce itself from this most important phase of life is worse than folly. Every-

body is willing to admit that the church should provide for Christian education, else a pagan form of culture will result. But what about the healing of the body? This is more important than education. Besides, when a man is ill, he is in a condition to be impressed easier than at any other time of his life. Why, therefore, should not the church enter this field and claim it for Jesus Christ? Most assuredly it should, and, as far as in my power lies, I shall see to it that it does.

I do not believe that there is any department of human need that the church should not endeavour to supply. In the early days of the church she compassed every sphere of human life. There was no department of human activity that she did not direct. Religion, education, science, art, philosophy, and even the chief pleasures of life were in her keeping. From the cradle to the grave, on week-

days and Sundays, the church compassed human life. This was the day of great faith. There was a devotion and intensity in the church which we have not to-day. Thank God we are waking up, and it is not to be wondered at that in the gray dawn of the morning, when the full light has not been revealed, there should be some over-enthusiasm manifested.

And in claiming for the church the right to enter this fertile field, I am doing so without any reference to methods, whether by prayer, suggestion, or the doctor. I simply claim that the church must go its length in the department of healing; let the method be such as adapts itself to the individual circumstance.

The Christian ministry to the sick is a very helpful agent. The faith and the prayers of such ministry are recognised to be helpful, by all believers. But in

another sense is Christian ministry helpful.

Some years ago in conversation with Dr. Howard Kelly, of Johns Hopkins, Baltimore, upon the subject of nurse-training, he said: "Every nurse should be a devout Christian, for, say what you will, there is something in her manner, and even in her touch, that is not to be found in the non-Christian's." I believe he is right. Indeed, I know it. The Christian creates an atmosphere that is of indispensable value in the art of healing. It is a tremendous hope-inspiring suggestion. The church should recognise this, and, as far as possible, provide for it.

The Laws of Health

It should also be a part of the work of the church to inculcate in the lives of those who receive its ministry the highest possible knowledge of the laws of health

and happiness. The vast majority of the physical ills that we have to deal with are due to the ignorance of these laws. People ofttimes become ill because they do not know how to keep well. Their powers of resistance are weakened and they become ill. They do not need physic so much as they need encouragement, and this the Christian minister and the church-at-large should be prepared to give. Not as a doctor should it be given, but as a Christian teacher striving to add to the welfare of his fellow-man.

I do not believe that the preacher can hope to be sufficiently posted in the science of diagnosis to trust himself to say when there is organic or functional disease. If, here and there, there is one sufficiently trained to do it, he is such an exception as to have no part in the general rule. But whether he diagnoses or not he can be, and must be, an important

factor in effecting a cure. Every church should have some place open to the public, where the services of wise, conscientious physicians, working in the cause of the church, will diagnose diseases, treating such as they can treat, calling on the church when its services are needed.

I would not make of every church a clinic for the diagnosis and treatment of physical diseases by the minister in charge. But I would have every church constantly open to the public, and let all suffering humanity, of whatever kind and for whatever cause, resort to it for such suggestion and comfort as may come through a consecrated, sensible ministry. This we have failed to do to a great extent; consequently the suffering and the sorrow of the world have multiplied, until to-day the very atmosphere about us is filled with groans and anguish.

THE GOSPEL OF HUMAN NEED

V

THE GOSPEL OF HUMAN NEED

THE gospel of human need is everywhere preached. If we look to the field of invention we find it. Every new invention, properly interpreted, is an evangel of Christ, and tends toward the expression of His religion. The classes have always been able to enjoy luxury. Travel and change of location and scenery have always been possible with the rich, but by the inventions of man the poorest are able to enjoy all their benefits.

It is said that in the tenth century the Countess of Anjou gave two hundred sheep, one load of wheat, one load of

rye, and one load of millet for a volume of sermons written by a German monk. Now our people buy the works of our greatest essayists, novelists, and poets for a penny. The inventions of man, directed by the spirit in the religion of our Lord, have made this possible.

The time was when only the rich, by the expenditure of great sums of money, could adorn their homes with the genius of the masters, but now, by the inventions of man, the humblest can live under the inspiration of a Raphael, a Michael Angelo, or a Rubens.

For a long time if one desired to see the Sistine Madonna he had to make his way to Rome and then into the Sistine Chapel, and there could stay for only a limited time; but by the inventions of man this wonderful work of genius and soul can shed its influence in almost any home of the land.

"The Last Supper," that true work of a master-hand, was painted upon the wall of a little chapel which, during the days of the real decline of religion, when man's taste had become depraved, was used as a horse stable, but with the revival of the true religion the picture was restored and brought back to bless the world. Still for a long time he who would see it, and be blessed by its lessons, had to journey to Milan. Now, who is there who has not seen and been gripped by the message of "The Last Supper"? By the inventions of man it has become a world-blessing.

When we look out upon the broad universe with its myriads of inventions, we are made to see that God is baptising them with the spirit of helpful service, and the whole trend of their mission is toward the emancipation of the needy and carrying out the purposes of Jesus Christ.

Last summer in New York I saw three great ships loaded with children from the slums who were to be carried for a trip up the beautiful Hudson and back. I was told that these ships made regular journeys during the heated term on this mission of love. I could not restrain my emotions as I saw the last one pull out and heard the glad, jolly, frolicsome notes of praise from the lips of the little sufferers, whose pinched faces and sallow cheeks told a story of wretchedness and poverty that would melt a heart of stone. Does some one tell me that this is secular work? That it is a work divorced from the religion of Jesus Christ, and is therefore no direct part of the work of the church that bears His name? I answer that every whit of it is in keeping with the religion that He came to establish, and that the facilities with which it can be done, the inventions that

made the ships, the knowledge to run them; that all of this is the working out by the great Master Builder of His plans to bless humanity, and enrich the world.

The Place of Theology

Let not the teacher of theology think that because the church is not giving itself as much to the establishment of its doctrines as in former days, that it is declining; nor let him feel that because the world is not gripped by such exercises that these doctrines are losing their force. It is because of the new era in which we live. There is no depreciation of theology provided it is the theology of the Bible. There never has been a time when the old book was so powerful as to-day. The great Bible-publishing houses tell us that it is almost impossible for them to supply the demand for Bibles, in spite of the fact that the inventions of the age have made

it possible to produce great editions within an incredibly short time. In heathen countries it is also true. The church cannot supply the translations necessary to meet the demands of heathen people for the Bible. No! The Bible, blessed old book, has not lost its attractiveness. It is still, in spite of the infidels and sceptics, in the pulpit and out of it, the clear, unmistakable, eternal Word of God, and wherever it is thus proclaimed, without compromise and without trimming, it is a force for good never before realised.

The age in which we live, and which is, after all, the product of the fashioning hand of the Head of the church, demands practice as well as precept. The great, eternal principles of our religion, so long held by the church, need application to the needs of the age in which we live. I do not feel the least disturbed because utilitarianism is demanded. It

could not be otherwise. It is the spirit of the Master whose religion, in a very important sense, is expressed in human helpfulness. He mixed and mingled with all phases of life. He carried His religion with Him wherever He went. Never did His holy fingers touch anything that He did not leave the imprint of His religion upon it. If it was in the home of the sick He applied it. If it was where poverty stalked and where men and women hungered, He fed them. If it was where hearts sobbed and sighed, He comforted them.

The End of the Masters

I know that critics criticise the age as well as the church, because of its spirit of utility. They say that we are departing from the landmarks of the past; that the age of service has checked the progress of culture and refinement. In the

realm of letters, on our side of the Atlantic, they point us to Emerson, Lowell, and Longfellow; and they truthfully say that they have no successors. On the other side of the Atlantic they are mourning the loss of Browning, Ruskin, and Tennyson. A recent critic has said of Tennyson: "Rising in the heavenly chariot out of the temple of song, he forgot to cast his mantle upon some waiting Elisha, and carried the sacred garment into the realm beyond the clouds."

In the realm of music they say there has been a check. Wagner, Mendelssohn, and Chopin are dead, and no man is left to carry on their work. But the master genius of to-day is he who is able most helpfully to reproduce the spirit of the masters of the past in the departments of human need.

In the department of statesmanship an-

other void is recorded and lamented—no more Jeffersons and Gladstones. In the department of oratory is a like realisation of the insufficiency of our time. With the passing of Beecher, Brooks, Spurgeon, and Parker went the last of the great pulpit pyrotechnics, whose words flashed the light of truth across a world of darkness.

What does all this mean? The fair, honest student must admit that there is much truth in the charges made by the critics when they declare that this age of service is not producing masters in the realm of the so-called "finer arts." But does it argue that we are retrograding because it is true? I do not think so. In every age there is a zenith reached in some given line, and in the reaching of that zenith all the powers of the age are utilised in bringing it about. Consequently there is much neglect on other

lines; lines which are very important. This is true of the age of art, music, literature, and oratory. What the world needs now and what God wants is attention paid to the neglected lines of life, which, I must say, in almost every instance tends in the direction of the poor and needy. It wants the glories of the masters transmuted into life. The greatest poem of to-day is the last and most helpful invention; and the greatest music of the day is the gladsome note of content that comes from a heart that would otherwise be discontented. It is not in the realm of sentimental verse or philosophic prose that one finds, to-day, his easiest access to fame and fortune. The time for such fame is past for the present. The age is changed. The zenith in this department of life has been reached and now its sentiments and its lessons are handed down to us as the

basis upon which the real work of life is to be done.

What a day for the toiler this is. Truly it has been a long time coming, but at last it is here and what we want to do is to realise the new demands which it has set up and adjust our work to meet them.

The Divine Use of Inventions

Not long ago I was in the oil fields of Texas, where hundreds of thousands of barrels of oil were gathered every day in a territory where formerly the cowboys chased their cattle. Now thousands of workmen with splendid homes and advancing civilisation are there; schools, colleges, hospitals, and churches are built, and a general note of gladness is sounded in every quarter. I saw, as I stood by, that they put the drill into the ground; that marvellous instrument that finds its way down into the bowels of

the earth, penetrating rocks and rivers; down, down to the oil bed. I saw the men that work it—trained men; skilful men; men well paid and highly appreciated. I saw the oil gushing forth, and was told of its thousands of blessings to humanity in every walk of life; how it lights houses and cities, runs machinery, speeds great locomotives across the country without soot or smoke; and I said as I saw all this going on—surely, surely, he who made it possible by the knowledge of invention and science to bring all this to pass, was more than a poet, more than a philosopher; he was putting sentiment into service and philosophy into action. But he was doing more than that. He was, though perhaps unconscious of it, working out a part of the great plan and purpose of the religion of Jesus Christ, which has for its temporal object the happiness and the blessing of the man in need.

APPLIED RELIGION

VI

APPLIED RELIGION

IN view of these things, what is our final word concerning the decline of the religion of Christ? Where it is true it is either because of a narrow and contracted view of religion, or because it is not given the opportunity necessary for it to demonstrate itself in the conduct of the age. For the religion of Christ to flourish it must be given its true sphere, which is finished only when the last human need is supplied, and the last heart sob is satisfied.

For it not to decline it must be applied to all forms of physical, men-

tal, moral, social, and spiritual need. Surely the church must keep pace with the progress of the age. Surely it cannot sit still while on every hand civilisation is tending toward furnishing help to the needy.

Should one be ill, he should have the opportunity of applying to the church for help. Should he be in need of work, some arrangement there should be for furnishing it, if possible. Should his heart be sorrowing, the church should stand ready to share his sorrow. There is no hope of success in preaching the gospel of salvation from sin and hell to the man whose back is bare and whose feet are sore, and whose body throbs with pain.

Sam Hadley, the great Christian philosopher, and superintendent of the old Jerry McAuley Rescue Mission in New York, once said, in a very earnest ad-

dress on "How to Reach the Needy": "When a man comes to you, who has had nothing to eat for three or four days, don't begin talking repentance and faith to him; hit him in the stomach with a loaf of bread and then he will hear you talk religion."

We have no right to sit still while some society of benevolent people ministers to the needy. Thank God for what they have done, but our Lord wants His church to do these things in His name, and whenever we fail to do it, however much good on other lines we may accomplish, we fail to place the crown upon the head that wore the thorns.

The church that would keep pace with the age in which we live will be on the lookout for chances for all forms of mental and spiritual emancipation. It can give the only true culture. Where Christ is left out there is no true mental

progress, and God intends that His church shall be foremost in carrying forward the movements that tend towards the intellectual progress of the race. It must in itself be educational. The hundreds and thousands who are in touch with it must know that they can get there that which they cannot get elsewhere. In every community where the poor are found can also be found some of the brightest and best intellects the world contains; but they are pinned down by poverty. They cannot give themselves to study. They have to work. The church that properly regards its mission will give itself to the discovery of these bright intellects, and to such methods as will furnish them with the training that they need. There is no preaching to them about the "Friendship of Jesus," when they know that they have brains which throb with gray matter which would bless

the world if they but had the chance for development.

Our Ministry to the Suffering

The church must come into more direct and intimate touch with physical and moral suffering. It cannot longer be divorced from it and live. It must take its sympathy and its faith to a world in need; yea, it has got to do more—it has got to so understand the laws of life as to be able to supply its needs.

Never mind what the suffering is due to; never mind what remedy is being applied, the place of the Christian church can not be filled by anything else. The doctor has his place and so has the Christian church.

This brings me to my concluding word. The ministry of the church of to-day must have a broader field in which to operate.

As expounding the Word it must see before it the wide, wide world of need, and try to apply the truth to every department of life. What an important sphere and how thorough the preparation should be. It must compass more than a knowledge of theology. It must compass the whole of life. The minister, himself, more than any other man, needs to know man; and not only so, but he needs to know every possible avenue of approach to him.

Never mind the method, provided it is Christian. The Master of all good is Jesus Christ the Lord, and the place of the minister is to so reveal Him as to cause a needy world to seek conformity with His Will. It is not enough to labour to get souls saved; that, of course, is our first and most important consideration. But while this is being done we must remember that we also have a mission to

the suffering and the sorrowing in every field of human life.

This is what the Lord wants of His church; and this is what the world is waiting to see.

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THE QUINN & BODEN CO. PRESS, RAHWAY, N. J.

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